

NAXALISM IN INDIA: ORIGINS, ELEMENTS, EVOLUTION & SOCIO-POLITICAL IMPLICATIONS

A Reference Based Research Paper By

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Naxalism In India: Origins, Elements, Evolution & Socio-Political Implications

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Abstract

Naxalism, defined as a persistent ‘radical’ left-wing (Maoist) insurgency rooted in India’s historic struggles over land, caste, and state power, continues to shape the trajectory of Indian development, democracy, and internal security. Emerging from local grievances and ideological currents, it has evolved into a complex societal phenomenon, producing far-reaching consequences for millions and challenging state authority. This paper explores the origins, phases, ideological foundations, impacts on society, and policy responses by the state, concluding with an innovative concept—“Eco-Naxalism”—proposed to conceptualize potential future challenges against the backdrop of environmental distress and socio-economic exclusion.

Keywords: Naxalism, Eco-Naxalism, Insurgency (Maoist Approach), Socio-Political Impact, Internal Security, Societal Suppression, Tribal Aggression & Rights, Ideological Progression, Inequality.

Introduction

Naxalism remains an enduring internal security threat and social challenge for India. Originating as a violent peasant uprising, it has evolved into a multi-state insurgency largely rooted in tribal and rural grievances related to land rights, socio-economic inequalities, and state neglect. Its persistence reflects complex interactions between ideology, socio-political exclusion, resource politics, and governance gaps.

On 21 May, Indian security forces killed the general secretary of the Communist Party of India (Maoist) (CPI (Maoist)), Nambala Keshava Rao, also known as Basavaraju, in Chhattisgarh state. He was killed alongside 27 other cadres of the CPI (Maoist), the largest of the Maoist armed groups waging the Naxal-Maoist insurgency. Basavaraju’s death marks one of the most significant casualties in the Naxal-Maoist insurgency’s history, which first broke out in 1967 as a people’s war to secure the rights of socially disadvantaged groups — mainly landless laborers and tribal people. It is now concentrated in the tribal heartland of rural Central India, which is commonly known as the Red Corridor.

Naxalism, while traditionally portrayed as a ‘radical movement’ rooted in violence, is marked by several neutral features that underscore its complex social roots. According to reports from the Ministry of Home Affairs and recent parliamentary statements, as of 2025, the number of Naxal-affected districts has dropped significantly

from nearly 180 at its peak to just 38, with only 6 districts considered severely affected: Bijapur, Kanker, Narayanpur, and Sukma in Chhattisgarh, West Singhbhum in Jharkhand, and Gadchiroli in Maharashtra. Later The number of "most affected" districts has also decreased to 3 from 6. With other reports (by PIB) suggesting Between 2014 and 2024, there has been a 53% decline in Naxal activity, as estimated by the Centre, which has said that the count of Naxal-affected districts has decreased from 128 to 18.

This reduction demonstrates the shifting landscape of Naxalism in India, which now exists as both a challenge and a product of underlying governance gaps, tribal rights disputes, developmental neglect, and social inequalities. Additionally, the persistence of Naxalism reflects the state's ongoing struggle to secure areas with poor indicators of education, health, and infrastructure, particularly among displaced tribal communities who have repeatedly found redress in Naxalite activism.

Methodology

This is a qualitative, reference-based study. Sources include government situational reports, peer-reviewed scholarship, think-tank analyses, and major Indian and international media from 2010–2025. For statistical claims I prioritise official Ministry of Home Affairs (MHA) data and situational updates from recognised databases and press releases; where figures may differ, the most recent source and date are noted in text. The aim is synthetic: to combine historical narrative with recent empirical developments and to propose a concept (Eco-Naxalism) rooted in observable cases. Limitations: no original fieldwork was performed for this paper; findings rely on secondary data and public domain reporting.

Historical Origins, Elements & Tribal Resistance (the progression)

The roots of Naxalism date to deep-seated grievances over tribal land dispossession and rural class conflict. One significant narrative is the story of tribal land being grabbed and the subsequent legal battle culminating in a Supreme Court judgment overturning exploitative land grants from the colonial era, notably in regions like Dadra and Nagar Haveli. The Supreme Court's landmark *Salwa Judum* judgment (*Nandini Sundar v. State of Chhattisgarh*, 2011) ordered the disbanding of state-supported vigilante groups, recognizing the rights and dignity of tribal youth conscripted as Special Police Officers (SPOs).

The early story of Naxalism is also intertwined with the victory of CPIM in rallying tribals to assert their rights against local feudal landlords; the so-called Zamindars. The Naxalbari Uprising in 1967, led by figures like Charu Majumdar and Kanu Sanyal, galvanized a mass movement in West Bengal and beyond

Casualties resulting from Naxalism over decades number in the thousands, including civilians, security forces, and Naxalite cadres. The government estimates over 450 Naxalites have been neutralized in operations since January 2024 in the Bastar region alone.

Geographically, while Naxalism's spread once encompassed up to 180 districts, it is now largely concentrated in the "Red Corridor" spanning parts of Central and Eastern India, with Chhattisgarh, Jharkhand, Maharashtra, and Odisha are considered as core hotspots of Naxalite Activity.

1.1 Precursor Movements:

Naxalism's genesis is linked to earlier peasant struggles such as the Tebhaga movement (West Bengal, 1946), which sought land rent reductions, and the Telangana armed struggle (1946-51) against feudal landlords and the Nizam's rule. These movements set the stage for revolutionary peasant resistance postindependence.

The origins of Naxalism cannot be understood without revisiting the deeper indigenous tribal resistance that have shaped India's socio-political landscape for centuries. Long before the mid-20th-century peasant uprisings gave birth to the Naxalite movement, the forests and hills of central and eastern India echoed with the defiant voices of tribal communities asserting their rights and dignity against colonial and feudal encroachments.

A seminal episode in this continuum was the Munda Ulgulan—also called the Great Tumult or the Munda Rebellion—led by the charismatic Birsa Munda in the late 19th century. Birsa galvanized the Mundas of the Chotanagpur Plateau, rallying them against the twin oppressions of British colonial authority and the exploitative zamindari system. The rebellion was not merely a political revolt but a profound cultural and spiritual awakening, a call to reclaim their ancestral lands, forests, and traditions which were being eroded by the relentless waves of outside interests—both colonial officials and the 'Dikus,' or outsiders who sought control over tribal resources.

Birsa's extraordinary leadership forged a rare unity among the once fractured tribal groups, forging a sense of common purpose and identity. His vision was of a free 'Munda Raj,' rooted in indigenous governance and spiritual renewal. Despite brutal repression by the British—culminating in his capture and untimely death—the Ulgulan succeeded in awakening tribal consciousness and left an enduring legacy which will remain lifelong.

1.2 The Naxalbari Uprising (1967):

In May 1967, frustrated by exploitative land tenure and feudal practices, landless peasants in Naxalbari village (West Bengal) led by Charu Majumdar, Kanu Sanyal, and Jangal Santhal initiated an armed revolt against landlords. This uprising marked the crystallization of what became known as "Naxalism". Following the uprising, the Communist Party of India (Marxist Leninist) CPI(ML) was formed in 1969 by Majumdar and others who rejected parliamentary democracy and sought a full-scale armed revolution modelled on Maoist China.

The Naxal Ideology & Ideological Tree of Naxalism

The label 'Naxal' derives its name from the village of Naxalbari of Darjeeling District in West Bengal, where it was originated far back in the year 1967 under the leadership of former Darjeeling district secretary of CPI(M) Charu Majumdar, with Kanu Sanyal, and Jangal Santhal and it became the movement's point of departure.

Naxalism focuses on the Maoist doctrine emphasizing protracted people's war, annihilation of class enemies, and establishment of a 'people's government' through

armed struggle. The movement rejects electoral democracy as bourgeois and corrupt, focusing on mobilizing rural peasants and tribals as revolutionary subject.

The ideology advocates redistributive justice, land reforms, tribal rights, and resistance to capitalist-driven resource extraction. Over time, this armed struggle expanded from ideological object to a tightly knit insurgency with guerilla tactics and parallel governance in itself. Basis of this violent movement and, or the Naxalism was provided by the literary writings and ideas of Karl Marx and Fredrick Engels and this particular set of ideologies were supported, revised and practically infused by Vladimir Lenin and Mao Tse-Tung (Also known as Mao Zedong).

Comparative Global Maoist Movements In Parallel To India

Across continents, Maoist insurgencies in Nepal as under Communist Party of Nepal (Maoist), the Philippines as The Philippines' New People's Army, Peru as under Militarized Communist Party of Peru (MPCP), and India as under Communist Party of India (Marxist) carry the ideological DNA of protracted people's war, rural mobilization, and revolutionary zeal against entrenched hierarchies. However, beyond shared doctrinal roots, their trajectories diverge sharply, shaped by distinct national histories, socio-political fabrics, and state responses.

Considering the Nepal's Maoist insurgency, erupting in 1996, transformed a monarchical state into a federal democratic republic within a decade. Drawing inspiration from India's Naxalbari roots, the Communist Party of Nepal (Maoist) adeptly blended armed revolt with political negotiations, culminating in the 2006 peace accord. Their control over 80% of the population was buttressed by alliances with local political forces—a strategic accommodation which is absent in India's multifaceted and fractious federal landscape.

While in Peru's 'Shining Path' epitomized a brutal ideological purity, unleashing terror that eclipsed most counterparts. Led by Abimael Guzmán, their dogmatic insistence on class annihilation spurred widespread alienation, leading to their militarized dismantling by the 1990s. Unlike India's comparatively pragmatic tribal accommodation, Shining Path's extremism isolated it, with repercussions devastating Ayacucho's social order.

Lastly, The Philippines' New People's Army mirrors India's rural guerrilla focus but operates amid an archipelagic geography that shapes its tactical dispersal. Their insurgency, ongoing for over five decades, navigates a fragile peace process uncommon in India but exemplifies challenges of sustaining prolonged armed movements in democratic states.

Objectives of Naxalites?

Naxalites are described as far-left radical communists who derive their ideology from the teachings of Mao Zedong (chinese revolutionary leader).

The Naxalites' principal objective is the systematic disruption of the existing state apparatus while cultivating a broad-based social following to legitimize their movement. Beyond addressing local grievances, their ultimate aim is to attain political power—regionally, and potentially nationally—through the use of armed and violent means. Central to their ideology is the vision of establishing a "People's Democratic Federal Republic," which seeks to replace the constitutional democratic

framework with a revolutionary political order grounded in their interpretation of justice and equality.

Phases of Naxalism in India

- 1.1 Early Struggles (1967–1974):
The initial phase following Naxalbari saw rapid spread into West Bengal, Bihar, Odisha, Andhra Pradesh, and other regions, driven by landless peasant discontent. The death of Charu Majumdar (1972) and harsh state repression weakened the movement, fracturing the CPI(ML) into smaller factions. The first phased started from the Naxalbari, Khoribari and Phansidewa of Darjeeling District in West Bengal.
- 1.2 Expansion & Revival (1980s–1990s):
The 1980s witnessed insurgency resurgence via groups like the People's War Group (PWG) and Maoist Communist Centre (MCC), especially in Andhra Pradesh and tribal belts, adopting guerrilla warfare and consolidating influence. The emergence of the "*Red Corridor*" as the heartland of Naxal activity signalled geographic spread.
- 1.3 Consolidation and Intense Insurgency (2000–Present):
The formation of the CPI (Maoist) in 2004 unified PWG and MCC factions, marking an escalation with coordinated attacks on security forces and state infrastructure, especially in Chhattisgarh, Jharkhand, Odisha, and Madhya Pradesh. By the mid-2000s, over 200 districts were affected, prompting a multifaceted government response involving security operations and development initiatives. District-wise data indicates that as of 2025, the most severely affected areas remain Bijapur, Kanker, Narayanpur, and Sukma districts of Chhattisgarh, West Singhbhum in Jharkhand, and Gadchiroli in Maharashtra. In Odisha, moderate activity persists in Nuapada, and marginal activity in Kalahandi, Kandhamal, and Malkangiri districts. Telangana's Mulugu and Bhadradi Kothagudem, Andhra Pradesh's Alluri Sitarama Raju, and Madhya Pradesh's Balaghat constitute marginal districts. From a peak of 180 districts, intensive operations and targeted development initiatives have led to significant decline in affected territories, representing a major shift
- 1.4 Recent Developments and Trends For Prediction (2024–2025);
The year 2025 stands out as a watershed moment in the trajectory of Naxalism in India, marked by a remarkable wave of voluntary surrenders by key Naxalite leaders and cadres. The surrender of senior leader Bhupathi and 60 cadres in Gadchiroli, Maharashtra, was not only symbolic but also practically significant—it underscored the crumbling of a movement that once cast a long shadow over large swaths of central and eastern India.
This was swiftly followed by the collective surrender of over 210 Maoist cadres, including the prominent Central Committee member Rupesh, in Jagdalpur, Chhattisgarh, demonstrating a widespread readiness among insurgents to renounce armed struggle. Further consolidating this trend was the October 26 surrender of 21 cadres, among them Division Secretary Mukesh in

Kanker district. These surrenders, occurring within weeks and across multiple hotspots, reflect both the success of security operations and the appeal of government incentives focused on rehabilitation and dignified reintegration into mainstream society.

The bare conclusion that we can make is the impact on the geography of the insurgency which is stark, from affecting nearly 180 districts at its peak, the Naxalite presence has now shrunk to just 11, with severe activity confined only to a handful of districts mainly in Chhattisgarh, Jharkhand, Maharashtra, and Odisha.

Socio-Political Dimensions & Economic Impact of Naxalism

1.1 Tribal and Rural Marginalisation:

Naxalism is where socio-economic indicators are poor, limited education, health, infrastructure, and persistent poverty prevail. Tribals displaced by mining, dam projects, and deforestation often look to Naxalites for justice and protection, filling governance voids (inconsistency).

For instance, in Chhattisgarh's mineral-rich districts like Bastar and Dantewada, rampant mining and dam projects have forcibly displaced thousands of tribals, uprooting them from ancestral lands without adequate compensation or rehabilitation. The Koel-Karo hydroelectric project in Jharkhand and handloom industries' decline have further impoverished tribal livelihoods, contributing to grievances that Maoist groups exploit as protectors of tribal rights and forest resources

1.2 Human Cost & Disruptions:

The human toll of the insurgency is immense and continuously unfolding. Between 2005 and 2010, the conflict saw upwards of 700 deaths annually, spanning security personnel, insurgents, and civilians caught in the crossfire. For example, Bastar—one of the epicenters—has witnessed thousands of fatalities, disrupted community fabric, and widespread trauma. Schools and health centers in districts like Sukma and Narayanpur have frequently closed due to security threats, leaving children without education and increasing mortality from treatable diseases. Civilians often endure violence not only from armed Maoist factions but also from aggressive counter-insurgency operations, perpetuating cycles of trauma and mistrust

1.3 A Pause in Development:

Regular attacks on roads, railways, power lines, and educational institutions stunt economic growth and deter investment, exacerbating underdevelopment and feeding resentment leading to severe disruption to development.

The destruction of roads and persistent attacks on railway lines with the help of Improvised Explosive Devices (IEDs) and by physical blocking in states like Jharkhand and Odisha between 2015-2023 have stymied connectivity improvements essential for trade and mobility this can give us the data which can be called as beyond semantics of thinking.

1.4 Gender and Women's Role in the Naxalite Movement:

Women have long been a critical, yet often underrecognized, pillar within the Naxalite insurgency—both as active participants and as members of affected communities enduring conflict. Contrary to traditional assumptions, women constitute a substantial and growing proportion of Maoist cadres, with recent security and intelligence reports estimating their presence at 30 to 40 percent of active forces in key regions like Bastar, Gadchiroli, and Jharkhand (Singh, 2025) however, Open-source estimates and police briefings suggest women form a substantial share of cadres in some zones (notably Bastar/Gadchiroli). Precise percentages vary by source and year.

Their roles are multifaceted: women engage not only in supportive functions such as communications and logistics, but are also increasingly trained in and participate directly in guerrilla warfare, intelligence gathering, and tactical combat. Female commanders like Seema and Linge alias Ranjhu, who were among the high-profile cadres neutralized in 2025 in Narayanpur, illustrate leadership roles breaking patriarchal barriers within the movement as per the available records by police and intelligence wing reported 2025.

Empowerment coexists with complex contradictions. While women within Maoist ranks gain new agency and platforms for resistance, the movement nonetheless inherits broader societal patriarchal norms, often confining women to traditional roles like cooking and caregiving. This linguistic and operational layer certainly reveals the limits of ideological commitment to gender equality.

Moreover on this part we find a set of views arising from the work Parashar (2016) Studies, which show female cadres display higher commitment levels and greater reluctance to surrender relative to male, underscoring unique motivational dynamics that must be accounted for in policy responses.

Why People Support the Ideology?

Support for Naxalism often arises not from coercion but from people's disillusionment with the state's inability to secure justice, protect rights, and ensure inclusive development. The movement attracts followers by positioning itself as a defender of the marginalized—taking on oppressive landlords, offering immediate redress in disputes, and resisting forced displacement linked to corrupt governance and exploitative development projects. In areas where state institutions are weak or absent, many perceive the Naxalite ideology as a more just and reliable alternative to the existing political framework of simply in regions where the political framework is fragile and state institutions are absent or ineffective, the ideology of Naxalism appears to many as a more fitting and just alternative to the existing system.

Urban Naxalism and Urban Naxals?

Urban Naxalism refers to the extension of Naxalite ideology and activities from rural insurgent zones into urban centers. Unlike the traditional image of armed insurgency in remote tribal areas, Urban Naxals are educated individuals—academics, journalists, NGO workers, activists, and intellectuals—who support, propagate, or ideologically aid Maoist extremism from cities

They operate through sophisticated, clandestine networks within academia, media houses, civil society organizations, and cultural institutions, using their influence to

radicalize youth, manage propaganda, fundraise, and provide logistical and moral support to banned Maoist groups engaged in violent insurgency.

The word gained prominence in recent years, notably in political and security discourses, highlighting these urban networks as a significant internal security threat contributing indirectly to insurgency with lesser overt violence but potent ideological impact.

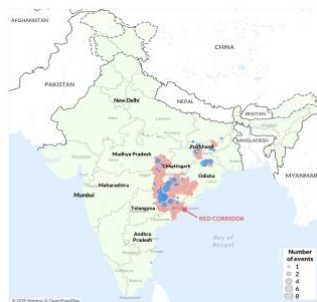
Government agencies in India such as Ministry of Home Affairs (MHA) being as the nodal ministry for internal security and counter-Left Wing Extremism (LWE), National Investigation Agency (NIA) etc all have flagged Urban Naxalism as part of the evolving "fifth generation warfare" and have sought legal and policy measures to resolve its influence in sensitive sectors, including educational institutions.

Impact on the North-East

Naxalism's direct presence in Northeastern India remains limited compared to its significant influence in central and eastern India. The region's insurgency primarily revolves around ethnic, separatist, and autonomy movements distinct in origin and motivation from Maoist ideology.

However, sporadic interactions between Naxal groups and militant outfits in the NorthEast have been reported, often tactical and logistical, including arms trafficking and strategic alliances. This cross-pollination of insurgent tactics complicates the security scenario in the region but does not represent a full-scale adoption of Naxal ideology by Northeast rebel groups.

The unique ethnic, cultural, and geographical characteristics of the Northeast shape distinct insurgent narratives, making mainstream Naxalism less pervasive. Nonetheless, security agencies remain vigilant to prevent further ideological or operational infiltration from Naxal elements into the region.



Source for the 2024 Red Corridor districts: Ministry of Home Affairs, Government of India

Naxalite Affected Areas | © MHA, GOI

Future Impact, Policy Response and Recent Operations

In one of the largest anti-Naxal operations in recent history, security forces achieved a significant breakthrough against Left Wing Extremism along the ChhattisgarhTelangana border. Between April 21 and May 11, 2025, a large-scale operation was conducted in the Karreguttalu Hill (KGH) region, a known stronghold of Naxalite groups. The operation involved coordinated efforts by the Central Reserve Police Force (CRPF), Special Task Force (STF), District Reserve Guard (DRG), and state police units, resulting in the elimination of 31 Maoists, including 16 women, with

no casualties among security personnel. Following this success, new security camps were established in the reclaimed areas, reinforcing the restoration of state authority in territories that had long been under insurgent control.

1.1 Future Impacts:

- (a) Persistent socio-economic deprivation among tribal and marginalized communities, if unaddressed, may lead to sporadic resurgences of insurgency or localized conflicts.
- (b) The transition of Naxalism into digital and urban domains (Urban Naxalism) poses challenges to security and governance that differ from traditional kinetic counterinsurgency.
- (c) Potential alliances between Maoist factions and other internal or external extremist groups may pose new multidimensional security risks.

1.2 Policy Response by India:

India's current acting response is broadly encapsulated in multidimensional frameworks, such as the "SAMADHAN" strategy, emphasizing —

- a. The recognition and implementation of legal rights, particularly the Forest Rights Act and Panchayats (Extension to Scheduled Areas) Acts like (PESA), to empower tribal self-governance.
- b. Engaging surrendered insurgents through rehabilitation and social reintegration programs so that they can live a normal healthy life by utilising the correct approach to things and situations
- c. Countering ideological propagation through outreach and information campaigns to win the trust and cooperation of local populations.

Addendum: Latest Policy Announced by Home Minister (Amit Shah):

- a. In October 2025, Union Home Minister Amit Shah announced a decisive new policy aimed at the complete elimination of Naxalism by March 31, 2026 with the help of "Voluntary Surrender"
- b. Addressing public gatherings in Bastar, Minister Amit Shah explicitly ruled out any dialogue with Naxalite groups, declaring peace and development as the government's sole priority. The framework offers significant incentives and social reintegration for Naxal cadres who lay down arms and renounce violence
- c. Proposed attractive benefits for surrendering Naxalites, including financial assistance, vocational training, and rehabilitation packages.
- d. Any further formal negotiations are categorically denied, with clear commitment to robust counter-insurgency and developmental action in all hotspots.

Eco-Naxalism: Definition and Evidence.

By "Eco-Naxalism" I mean a political contention where environmental harms and disturbances such as forced forest clearances, pollution from mining, displacement by infrastructure, and climate-linked crop failures — intersect with longstanding social exclusion to create fertile ground for mobilization of a new Insurgency that is Eco-Naxalism. This is not a claim that environmental activism equals violent militancy

While traditional Naxalism in India has been primarily driven by socio-economic inequalities, land dispossession, and tribal marginalization, a new and nuanced dimension—Eco-Naxalism—is gaining attention as climate change and environmental degradation begin to transform the nature of resistance in affected regions.

Eco-Naxalism can be defined as an emerging form of insurgency and social agitation that intertwines Maoist ideology with environmental and climate justice concerns. It highlights how degrading environmental conditions such as deforestation, erratic monsoons, water scarcity, drought, and forced displacement due to infrastructure and mining projects compound long-standing tribal and rural grievances.

In Odisha, plans for large-scale solar parks on forest land faced violent opposition from local tribal communities and activists. The contestation focused on the environmental costs—loss of forest cover, biodiversity, and traditional livelihoods—reframing struggles as battles over environmental justice rather than only political or economic rights.

Forest Displacement and Mini-Hydro Projects in Chhattisgarh (2023-2024) saw several tribal groups in mineral-rich forest belts resisted mini-hydroelectric projects implemented without adequate consultation, leading to protests frequently supported or influenced by Maoist groups. Such projects disrupted water availability and sacred groves, illustrating how development-induced ecological distress feeds insurgent sentiment.

Mining Opposition in Jharkhand (2025), Intensified efforts to expand open-cast mining met resistance framed around illegal forest clearances and pollution impacting tribal populations.

Maoist groups have reportedly took place on these grievances, portraying themselves as protectors of the environment and tribal rights, thus expanding their recruitment base.

Extreme weather fluctuations and prolonged drought have devastated agricultural yield in Bastar and adjoining districts, worsened poverty and food insecurity leading to a new rise in the Naxal practices.

Conclusion

Naxalism in India represents a deeply entrenched socio-political challenge that has persisted for over five decades, originating from systemic inequalities and unaddressed grievances of marginalized tribal and rural communities. The movement's genesis in the Naxalbari uprising of 1967 set the stage for a protracted struggle characterized by radical Maoist ideology, violent insurgency, and efforts to establish alternative governance structures.

Despite significant efforts by the Indian state to contain and reduce the intensity of the insurgency through multi-dimensional strategies combining security, development, and rights-based policies, the core issues fueling the movement remain partly unresolved. Continued socio-economic deprivation, land alienation, displacement due to developmental projects, and weak governance create fertile ground for the persistence or resurgence of the ideology in various forms—including urban and digital manifestations.

The evolving nature of Naxalism, including Urban Naxalism and emerging challenges linked to environmental distress, demands adaptive and inclusive policy responses that go beyond military measures. Empowering local communities through effective

governance, sustainable development, and respect for their cultural and livelihood rights remains essential.

Ultimately, addressing Naxalism demands recognizing it not merely as a security threat but as a symptom of broader structural disparities in India's social and economic fabric.

Only by means such as inclusive growth, enhancing political participation, and ensuring justice can lasting peace and stability be achieved in affected regions and beyond but the actual reasons for any such recurrence has and will have basic patterns which we can study to to prevent any event which can cause severe disruptions in the societal harmony and overall peace of the country.

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Credit and Declaration

That, this research paper is mainly developed and proposed by Vishwarup Mukherjee, an aspiring Young Independent Researcher in Political Science & Interdisciplinary fields.

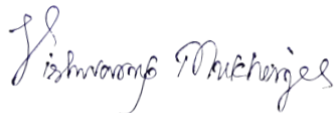
The author acknowledges the use of advanced digital and academic research tools to collect, organise, and synthesise information from verified and publicly available secondary sources.

It is now mentioned clearly herein that the author is 16 year old as of 2025 and well aware of facts and is not barred by limitations of age (if considered solely on age) and article must be decided on merits (if).

No primary fieldwork was undertaken for this study; all data are secondary and derived from credible government reports, academic publications, and publicly accessible materials.

I, Vishwarup Mukherjee hereby further declare that I affirm that this work is original, has been reviewed and refined for accuracy and clarity, and adheres to recognised standards of research integrity and academic ethics. All references cited belong to their respective authors and publishers, duly credited to prevent plagiarism.

I,



(VISHWARUP MUKHERJEE)

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